

THE SUNDAY SCHOOL.

LESSON XIV, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 30.

Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, Jas. 1, 22—Commentary Prepared by the Rev. D. M. Stearns.

(Copyright, 1900, by American Press Association.)

LESSON I.—Jesus walking on the sea (Math. xiv, 22-33). Golden Text, Math. xiv, 33, "Of a truth Thou art the Son of God." He had just been feeding more than 5,000 people with the lad's few loaves and fishes, and, having constrained His disciples to cross the lake without Him, He sent the multitudes away and then went alone into a mountain to pray. The disciples found a head wind and a rough sea, and their circumstances were very suggestive of the condition of the church today toiling against many adverse circumstances; but the Lord Jesus is at the Father's right hand for us, and He will come in the morning, and we shall be forever with Him.

LESSON II.—Jesus, the bread of life (John vi, 22-40). Golden Text, John vi, 35, "Jesus said unto them, I am the Bread of Life." He who fed the thousands with bread for the body is Himself the bread which alone can give life to the perishing. To have life we must as truly receive Him as we receive the nourishment for our bodies. By comparing verses 47 and 54 we see that eating His flesh and drinking His blood is synonymous with believing on Him, and chapter 1, 12, says that believing on Him is receiving Him.

LESSON III.—The gentle woman's faith (Mark vii, 24-30). Golden Text, Math. xv, 28, "Lord, help me." It was evidently a great joy to our Lord to find faith in any one, and it must have made Him very glad to have occasion to say to this woman, "O woman, great is thy faith; be it unto thee even as thou wilt" (Math. xv, 28). In His last prayer with His disciples it was a joy to Him to be able to say to His Father, "I have given unto them the words which Thou gavest Me, and they have received them" (John xvii, 8).

LESSON IV.—Peter's confession and Christ's rebuke (Math. xvi, 13-28). Golden Text, Math. xvi, 24, "If any man will come after Me, let him deny himself and take up his cross and follow Me." As the Lord Jesus spoke of the way of the cross and His sufferings for us, Satan took possession of Peter and through him suggested that it should not be so. It is Satan's way to have us pity ourselves and take what seems the easiest way, but the only way for a child of God is the Master's way, the denial of self, a life unto God alone (II Cor. iv, 11).

LESSON V.—The transfiguration (Luke ix, 28-36). Golden Text, Luke ix, 35, "This is My Beloved Son—hear Him." This was doubtless the fulfillment of His saying in verse 27, that some of them should not taste death till they had seen the kingdom of God. See II Pet. i, 16, 17. It is the sight of the glory that strengthens us to bear the cross (Rom. viii, 18; Heb. xi, 10, 26; xii, 2), and by this vision of the glory of His kingdom, of which the risen and translated saints and righteous Israel shall be the center, He would strengthen and encourage them to follow Him.

LESSON VI.—Jesus and the children (Math. xviii, 1-14). Golden Text, Mark x, 14, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God." The glory of the kingdom, instead of working in them true humility, had led them to consider who would be the greatest, and there was a strife among them concerning this even on the night before His death (Luke xxii, 24). There are still those who love pre-eminence for themselves rather than for Him (III John, 9; Col. i, 18).

LESSON VII.—The forgiving spirit (Math. xviii, 21-35). Golden Text, Math. vi, 12, "Forgive us our debts as we forgive our debtors." The proud and selfish, who seek their own rather than His, are apt to be heard and unforgiving, but the truly humble, who in any measure appreciate the forgiveness which God, for Christ's sake, has given them, are kind, tender hearted and forgiving to others (Eph. iv, 32).

LESSON VIII.—The man born blind (John ix, 1-17). Golden Text, John ix, 25, "One thing I know, that, whereas I was blind, now I see." There are those who are blind, but do not know it (Rev. iii, 17; John ix, 40, 41); this is the worst kind; but when people know they are blind and seek earnestly to have opened eyes, He is always ready to relieve them and manifest the work of God in them to the glory of God.

LESSON IX.—Jesus, the Good Shepherd (John x, 1-16). Golden Text, John x, 11, "The good shepherd giveth his life for the sheep." He who by the sacrifice of Himself gives sight to the blind, health to the sick and life to the perishing, teaches us that, having received life from Him as His free gift and being assured that we shall never perish, we are to let Him possess us fully and reproduce His life in us for the good of others.

LESSON X.—The seventy sent forth (Luke x, 1-11, 17-20). Golden Text, Luke x, 2, "The harvest truly is great, but the laborers are few." As lambs among wolves He sent them forth to prepare the way before Him, authorizing them to heal the sick and to preach the kingdom of God; and when they returned with joy, surprised at the power of the Lord through them, He told them that it was a greater glory of joy to know that their names were written in heaven.

LESSON XI.—The good Samaritan (Luke x, 25-37). Golden Text, Lev. xix, 18, "Love thy neighbor as thyself." It is not Christlike to turn our eyes and ears away from those who need our help just because it is easier and more comfortable not to know the condition of those who are in distress. He came not only to save, but to seek in order to save, and our orders are to do likewise in all the world. If we feel inclined to refuse, let us read Prov. xxiv, 11, 12.

LESSON XII.—The rich fool (Luke xii, 13-23). Golden Text, Mark viii, 36, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Here is the greatest possible contrast to the good Samaritan, a man who lives wholly for himself and his own happiness, with no thought of God or of a judgment to come and not considering the possibility of his being called into the presence of God at any time.

LESSON XIII.—The duty of watchfulness (Luke xii, 35-46). Golden Text, Math. xxvi, 41, "Watch and pray, that ye enter not into temptation." If we are redeemed by the blood of Jesus, He puts us in trust with the gospel and His manifold grace, that we may as faithful and wise stewards represent Him here.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 30—Comment by Rev. S. H. Doyle.

Topic—Our foolish excuses—Luke xiv, 15-24.

THE PARABLE.

The parable of the great supper was spoken by Christ at a feast in the house of a Pharisee on the Sabbath day. Christ had been speaking to the host on the subject of the character of guests who should be invited to a feast. This led one who was present to exclaim, "Blessed is he that shall eat bread in the kingdom of God." Then Christ spoke this parable of the supper as much as to condemn a man's enthusiasm over this feast, when at the same time he had not accepted the invitation to attend it and was probably making an excuse for not doing so. A man made a great supper and invited many. When the time came, he sent forth his servant, which was usual in the east, to tell the invited ones to come. But all, with one accord, in one spirit of worldliness, began to make excuses. One had bought a field, and it needed his attention. Another had purchased a yoke of oxen and had to go to prove them. A third had married a wife and could not come. The Mosaic law exempted a newly married man from military duty for a year. Then the master in anger sent his servants into the highways and hedges to compel others to come in and declared that those first invited, being unworthy, should not enter.

THE INTERPRETATION.

The Master who made the feast is God. The feast represents the blessings of the gospel, specially blessings of the saved in heaven. Those first invited were the Jews, and those urged later to attend the gentiles. The servants who first gave the invitation were the Old Testament prophets. The last servant was Christ Himself.

THE APPLICATION.

This parable teaches us most forcibly that our excuses are foolish and will not stand. The excuses offered by the invited guests in this parable are the strongest that man can offer. They were not light and trivial worldly affairs, but the press of business, the obligations of home ties, the most sacred human obligations. Yet Christ here declares that these excuses will not justify us in refusing to accept God's offer of salvation in Him, and if these excuses much more trivial in character what can be said in favor of our many excuses much more trivial in character than these? The parable teaches that no excuse will justify failure to accept Christ and to consecrate our lives to

Him. Human claims are not superior to divine claims. No amount of faithfulness to human obligations will excuse neglect of duty to God. If we refuse to accept God's invitations through Christ, in the day of judgment we shall stand without excuse; others will occupy the places that could have been ours, and we will be cast out. Will it pay us for anything in this world to meet such a fate? Christ Himself has declared that it will not, though we should win the whole world, for He says, "What is a man profited if he shall gain the whole world and lose his own soul?" If it will not pay us to sacrifice the soul's eternal life for the whole world, how much less will it do so for the infinitely small part of the world which any of us may gain?

THE PRAYER MEETING.

Make a special study of Biblical excuses and Biblical answers to them. Assign an excuse to each one of ten members and let them give the answer and apply it.

BIBLE READINGS.

Gen. iii, 9-13; Ex. iii, 7-14; xxxiii, 19-24; I Kings xx, 35-43; Matt. viii, 21, 22; xi, 28-30; xxii, 2-14; Rom. i, 28-29; ii, 14-15; Rev. xxii, 17.

OUR COLORED CITIZENS.

Mr. Charley Sneed and Miss Eva Charlton, of Nashville, were married in Madisonville on last Thursday, and will make Earlington their future home.

Rev. J. M. Lowery preached for us last Sunday.

James H. Wright is on the sick list.

Rev. John Jones filled his regular appointment here Sunday.

George Ferrell is up and walking around.

Richard Yancey has moved to the Dulin mines.

We are having a nice Sunday-school now and we hope that both young and old will attend.

Miss Lena Love visited the Misses McNary, in Madisonville, Sunday.

Mrs. M. Bailey is very sick at this writing.

George Shelton says he can't see why it is others can get married and he can't. George, you don't hold your mouth right.

SKIN TORTURES

And Every Distressing Irritation of the Skin and Scalp Instantly Relieved by a Bath with CUTICURA SOAP

And a single anointing with CUTICURA, the great skin cure and purest of emollients. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humors with loss of hair, and has received the endorsement of physicians, chemists, and nurses throughout the world.



beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE, viz., TWENTY-FIVE CENTS, the BEST skin and complexion soap, the BEST toilet soap and BEST baby soap in the world.

Complete External and Internal Treatment for Every Humor, Price, \$1.25.

Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring, and humiliating skin, scalp, and blood humors, with loss of hair, when all else fails. Sold throughout the world. TERRILL DRUG AND CHEM. CO., Sole Props., Boston, Mass. "All about the Skin, Scalp, and Hair," free

Mrs. Rose Gosill and Miss Hattie Osborn visited the fair at Evansville last week.

Some of the boys say they will go to the street fair at Hopkinsville this week.

The girls have learned to pitch horse shoes for past time.

"The New York Daily People," the organ of the Socialist Labor party, says of the great strike of the Pennsylvania miners, "The labor fakirs at the head of the United Mineworkers are again playing the game that

always winds up with the same results; political jobs and boodle for the fakirs; imprisonment bullets and starvation for the miners whom the fakirs use as pawns in the game. The miners are being led through the slaughter house of the rotten pure and simple union to the open grave of the strike suppressed by Winchester rifles, injunctions and privations. The Mitchells, Ratchfords and others of that ilk have the low cunning of the traitor, but they also have the coarse ignorance of the brute."

ST. BERNARD COAL COMPANY

INCORPORATED.

Miners and Shippers of COAL AND COKE.

General Office, Earlington, Kentucky.

Branch Offices

S. H. NEWBOLD, Manager, 342 West Main Street, Louisville, Ky.

JAMES R. LOVE, Manager, 201 North Cherry Street, Nashville, Tenn.

CAPT. R. G. ROUSE, Manager, Palmer House, Broadway, Paducah, Ky.

CAPT. T. L. LEE, Manager, Corner Main and Auction Streets, Memphis, Tenn.

A. S. FORD, Manager, 327 Upper Second Street, Evansville, Ind.



Wholesale Agents.

HUNT & BRO., Memphis, Tennessee.

HESSER & MILTON, Rialto Building, St. Louis, Mo.

J. W. BRIDGMAN, Room 404, Fisher Building, Chicago, Ill.

THE FAMOUS NO. 9 COAL.

For all uses, from Earlington, Diamond and St. Charles Mines. Only Vibrating Screens and Picking Tables used. THE BEST SELECTED COAL IN THE MARKET.

CRUSHED COKE FOR BASE BURNERS AND FURNACES.

Why buy High-priced Anthracite Coal, when you can get ST. BERNARD CRUSHED COKE for a much less price? One ton of the Crushed Coke will do the same work as one ton of the best Anthracite Coal.

ASK YOUR DEALER FOR IT AND SAVE MONEY

HUGHES' TONIC.

PALATABLE.

Better Than Calomel and Quinine.

THE OLD RELIABLE.

Excellent General Tonic

AS WELL AS

A Sure Cure for CHILLS And FEVER.

IT NEVER FAILS.

Just what you need at this season

MILD LAXATIVE.

NERVOUS SEDATIVE.

SPLENDID TONIC.

Guaranteed by your Druggists.

Don't take any substitute.

50c. and \$1.00 Bottles.

The wives and children of Box-town, Oak Hill and Barnsley, after the experiment of the last six months, say amen to the scathing and truthful picture of the creatures at the head of the U. M. W. and tens of thousands of wives and children in Pennsylvania will soon feel the pangs of hunger, as was experienced in the Southwest and in Maryland, because of the strike. The inhumanity of the strike is well illustrated by Dilcher, of Evansville, of assassination fame, who said in answer to a question as to funds to support the men: "That is a matter about which we are not bothered, we will dispose of that when the actual necessity arises." How truthfully he tells it. Nothing bothers Dilcher if there are plenty of saloons around. His "expense" money comes easy to him, but is the blood money of many wives and children.

"We will dispose of that when the actual necessity arises"—the feeding and clothing of one hundred thousand men and their families: This, to Dilcher, is a little thing, no more than a drink of whiskey, and Dilcher will never reduce his drinks of whiskey to help a starving miner's wife. How Mitchell and his gang glut over the stoppage of work of the one hundred thousand men. They care nothing for the miner except to get the monthly assessments and remain in power. Witness the treatment of the miners in the Southwest—got them to strike and then left them to starve. Witness the strike in Maryland—a loss of four months of work, with hundreds of men losing their homes and jobs.

It looks as though it might be the great Southwestern Railroad strike of the Knights of Labor and Martin Irons over again—and what a blessing to all miners if such proves the case. (?) Already men have been shot down in Pennsylvania. The officers of the U. M. W. have set in motion great crowds of ignorant marching Poles and Hungarians who cannot speak English. Armed with pistols these dupes attack miners and attempt to drive them from their work. The militia has been called out to suppress riots and protect working men in their right to work.

Get Ed Lovan to tell you how he was treated in the U. M. W. lodge the other night. Ask him about the brotherly (?) love his "brothers" had for him. How proud Lovan must be to belong to such a lodge.

Mike Wilcox can tell you that the "call" is again put off. One more lie by your order proved up. How kind of your masters, Mike, to let you earn a few cents per day helping load those cars with coal dug at cut rates.

Four weeks record in Indiana, twenty mines "in trouble" and on strike. It is necessary to have this in order that Van Horne and Kennedy may earn their salaries and "expenses."

ST. CHARLES.

A great many of our people went to the circus.

Rev. J. T. Martin has been sent to Noho this year. He has served well three years and we wish him success.

Rev. Morton, president of the first district Sunday School, visited the Sunday school and church and delivered a good sermon.

Prof. Jennings went to Madisonville Saturday.

The public school is getting on nicely. We have an average of fifty-five pupils and these boys and girls are taking great interest in their studies this year.

E. Wallace registered at school one day last week and expressed himself as well pleased.

Rev. J. C. Douglass filled the pulpit at the Baptist church Sunday night.

Rev. Carrington preached an excellent sermon at the Methodist church last night.

The Hopkins County League met at Isley on the 18th and was quite a success. Many good things were done.